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Mr. R E N N E L L's

Inauguration Sermon,

M A R C H 8. 170⁸₉

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MR. R. E. W. N. E. L. S.

DAUGHTER'S SEMINARY



MARCH 8 1875

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A
SERMON
PREACH'D at
St. Mary's in Oxford,
BEFORE THE
UNIVERSITY,
On TUESDAY *March 8. 170⁸.*
BEING THE
ANNIVERSARY
OF
Her Majesty's Inauguration.

By THO. RENNELL, M. A. Fellow
of Exeter College, OXON.

LONDON:
Printed for *W. Rogers*, at the *Sun* against *St. Dunstan's*
Church in *Fleetstreet*. MDCCIX.

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SERMON

PREACHED

St. Mary's in Oxford

BEFORE THE

UNIVERSITY

On Tuesday March 8. 1705



THE

ANNIVERSARY

OF

Her Majesty's Inauguration

By THO. RENNELL, M.A. Fellow
of Exeter College, OXON.

LONDON:

Printed for W. Rogers, at the Gun against St. Dunstons
Church in Weſtminſter. MDCCLX.

Hooker's Ecclesiastical Polity, p. 1.

HE that goeth about to persuade a Multitude, that they are not so well-governed as they ought to be, shall never want attentive and favourable Hearers; because they know the manifold Defects whereunto every kind of Regiment is subject; but the secret Lets and Difficulties which in Publick Proceedings are innumerable and inevitable, they have not ordinarily the Judgment to consider. And because such as openly reprove supposed Disorders of State, are taken for Principal Friends to the common Benefit of all, and for Men that carry singular Freedom of Mind: Under this fair and plausible Colour, whatsoever they utter passeth for good and current: That which wanteth in the Weight of their Speech, is supplied by the Aptness of Men's Minds to accept and believe it. Whereas on the other side, if

we maintain Things that are established, we have not only to strive with a number of heavy Prejudices deeply rooted in the Hearts of Men, who think that herein we serve the Time, and speak in favour of the present State, because thereby we either hold or seek Preferment; but also to bear such Exceptions as Minds so averted beforehand usually take against that which they are loath should be poured into them.

I T I M. II. 1, 2, 3.

I Exhort therefore, That first of all, Supplications, Prayers, Intercessions, and giving of Thanks, be made for all Men; for Kings, and all that are in Authority; that we may lead a quiet and peaceable Life, in all Godliness and Honesty: For this is good and acceptable in the sight of God our Saviour.

TH A T Publick Blessings demand as Publick Acknowledgments, and more especially that the greatest of all Temporal Blessings, a most wise, and gentle, and Successful Administration of one of the Best Governments in the World, calls for our readiest and devoutest Praises to the Beneficent Dispenser of all Good, is what no one, I suppose, will Question, who makes any Pretences either to Reason or Religion. That We of This Place are duly sensible of these Inestimable Blessings of God to us, our present Meeting together in the House of God, to perform the Duty of This Day, is a sufficient Evidence: And in what Manner, and for what End this is to be done, the Apostle in the Text seems clearly enough to Inform us; in which we are exhort-
To

To make Supplications, Prayers, Intercessions, &c.

The Scope and Occasion of which Words seems to be this. *St. Paul* having in the Former Chapter of this Epistle, shewn *Timothy* for what Reason he had left him at *Ephesus*, when he went Himself into *Macedonia*; viz. That he might Preside in, and take upon him the Charge of that Church, the better to Support and Maintain in it the Pure and Uncorrupted Doctrine of Christ, which Himself had planted there, in Opposition to the perverse and mischievous Opinions of the Judaizing Christians. Having also declared and magnified the Mercy of God, to which he ow'd his Wonderful Conversion, and the Benefits of the Faith of Christ, which he charges *Timothy* to Maintain, together with a Good Conscience; for making Shipwrack of which, he had deliver'd over *Hymeneus* and *Alexander* to Satan. Having made this Brief Introduction, he immediately proceeds to the laying down such Rules and Precepts as might be of most Signal Use to this first Bishop of the Church of *Ephesus*, in the Discharge of his Important Office. Among these, as the Words of my Text may well Deserve, so they are accordingly Allow'd the first place. In them are contain'd,

- I. The Duty of Good Christians and Good Subjects, to Princes, and all that are in Authority.
- II. The End for which this Duty is enjoin'd, and the Benefits that attend a Due Discharge of it.
- III. The Motives that Christians, and We of This Nation in Particular, have to a ready and chearful Performance of it.

I. I am

I. I am to shew, That according to the Precept of the Apostle, 'tis the Duty of Good Christians and Good Subjects, to make *Supplications, Prayers, Intercessions, and giving of Thanks, for Princes, and all that are in Authority.*

These several Words of the Apostle, contain the several Acts and Offices of those that Meet together in the Congregation, for the Publick Worship of God. Then 'tis that we are to offer up to the Throne of Grace, Supplications for Averting such Judgments as we Feel or Fear; Prayers for such Blessings as we stand in Need of; Intercessions for the Blessings and Mercies of God upon all the Sons of Men; and Thanksgivings for the Benefits we have Receiv'd and Enjoy. These are our Constant and Daily Duties, when we Meet together in the Presence and House of God.

And from hence we may Learn what ought to be our Employment upon this Day's Solemnity, set apart as a Day of Joy and Thankfulness for the Goodness of God to us in Advancing our most Gracious and Excellent Queen to the Throne of Her Royal Ancestors; *viz.* That 'tis our Duty, at This Time more especially, to Beseech Almighty God to Defend Her from Injury and Violence; to Remove far from Her the Jealousies and Seditions of Turbulent and Unreasonable Men; to Defeat the Designs and Break the Powers of Her Enemies that would disturb Her Quiet or seek Her Ruin; to Pray that God would pour down his Blessings upon Her, and grant Success to all Her great and good Designs, and that She may constantly enjoy the Blessed Fruits of them both Here and Hereafter: And lastly, with Hearts full
of

of Joy and Thankfulness, to magnify the Divine Goodness for the great and constant Blessings of Her Reign, to which we are so much Oblig'd for our present Happiness and future Hopes, in relation to the Welfare both of Church and State.

Now the Reasons of our constant Obligation to these Duties of Religion and Loyalty, (tho' upon This Day more especially) are Many and Various, too many indeed to be particularly insisted on ; and therefore I shall only lay before you such as seem to be of the Greatest Importance.

I. The first of which is, The Inseparable Relation between the Welfare and Happiness of Prince and People.

Whoever will take the pains to reflect upon the State and Condition of Things in this World, and consider how much a stronger Influence Men's Passions have over them than their Reason, may soon be Convinc'd of the Necessity of Government to the Peace and Happiness of Human Society. We may perceive by the Injustice and Wickedness that is done every day, in Defiance of Law and Punishment, what Mankind would be, if these Restraints were taken off from them, and Will and Pleasure were the sole Principle of every Man's Actions. 'Tis a Complaint as well-grounded as Ancient, that the Majority are Bad ; and what a dismal State of Things would there be, were Men Allow'd to deal with one another like Beasts of Prey ; where the most harmless and innocent People would be exactly in the Case of Wicked Cain, and have just Reason to Fear, *that every one that met them would slay them ?*

Neither

Neither is the Case much better, when the Foundations of a Government are Weaken'd by a Nation's running from a Regular Frame, and a Legal Administration, into Anarchy and Confusion ; when a Just and Good Prince is thrown from his Seat of Authority, by a Dissolute and Giddy Multitude, or Crushed by a Foreign Power.

If in a Civil Commotion, a prevailing Party of Rebels Subdue and give Laws to their own Legislators, such an Unnatural Change can't be managed and brought about, without filling every Corner of a Nation with Blood and Slaughter. At such Times of Licentiousness as these, Brother and Brother, Father and Son, meet to sheath their Swords in each others Bowels ; Private Men are turn'd out of their Just Possessions ; their Persons are exposed to the Rage and Malice of every Incensed Neighbour or Zealot ; no Man's Innocence or Piety will Protect him, when the private Interest of the Prevailing Side hath Doom'd him to Destruction.

In a Kingdom where nothing but Arms and Armies are to be seen Struggling, on the One Side to Support, on the Other to Overturn the State ; the *Still Voice* of the Laws cannot be heard amidst the Din of War ; few are at Leisure to Administer, and fewer to Obey them. So that the most Finish'd Villains will not only escape Unpunish'd, but perhaps be Rewarded, by such as think or find them Useful to the Execution of their Designs. It was when *there was no King in Israel, that every one did what was Right in his Own eyes* : And what is likely to seem Right in the Eyes of Men, at such Times of Licentiousness, we may Judge ; from the *House of Gods*, and the *Idolatrous Worship* set up by *Micah* ; from the *Danites* robbing him of his *Images*, to set up the same

Idolatry at Laish; and the Barbarous Villany of the *Benjamites of Gibeah* to the *Levite's Concubine*, in which All their Whole Tribe defended them: This ended in Bloody War, and the Destruction of, probably, more than a Hundred Thousand *Israelites*.

It hath been Justly Observ'd, That Civil Wars are generally more Bloody and Cruel than Foreign; because Private Resentment and Interest mixing with Pretences or mistaken Notions of Publick Good, hurry Men on Boldly to the most Barbarous and Savage Actions: and, (as in the *Late Miserable Times* of our Unnatural Rebellion) the gilded Pretences of Reformation, Liberty and Property, make People as Eager and Forward to shed Blood as if they could not go to Heaven without committing Murder by the Way.

And tho' the Excellent Prince, that Govern'd at that time, drank deepest of the Bitter Cup of Affliction; yet it will easily be Own'd, that These Poor Nations had a very large Share in the Common Calamity and Desolation; for then (as at all other times of the Like Confusion) as Sacrilege and Prophaneness invade the Church; so Injustice and Violence, and all the Direful Effects of Rampant and Unrestrain'd Wickedness, turn a Land, that was before *as the Garden of Eden*, into a *Desolate Wilderness*; drive Peace and Security far from our Habitations, and make Men Wish for, and Chuse Death and Strangling rather than Life.

Neither can we imagine the State and Condition of a Nation to be much better, if a Foreign Enemy should Subdue, and Arbitrarily give Law to it; nay, in many respects, the Consequences of a Foreign Conquest may be much more Dreadful and Calamitous. *Israel* wept and lamented for the Desolations of their Brother *Ben-*

Benjamin: And in Civil Dissentions, tho the Strife, while it lasts, be Fatal and Bloody, yet Men will at last be-
think themselves of *Abner's* Question, *Shall the Sword*
devour for ever? And consider *what Bitterness it will* 2 Sam. 2.
bring in the end. The Ties of Blood, and National So-
ciety and Interest, will probably work some Tender Sen-
timents, to Close up and Heal the Wounds of Discord
and Hostility; and they whose too active Industry at
first fomented and carried on the Treacherous Mischief,
may return to a Better Mind, and put a helping Hand
to the Quenching that Devouring Flame which they
formerly Kindled. But the Case is far otherwise, when
a Nation lies at the Mercy of Strangers; for then Reli-
gion, Liberty, Possessions, all that is Dear and Useful,
is made a Prey to the Unrelenting Boundless Will of an
Insulting Conqueror, who will Tyrannize, Oppress, or
Murder, perhaps, purely to shew his Power, and make
the extremest Miseries of his Vassals, his Pleasure and
Diversiion. Some, indeed, may Treacherously Buy their
Peace at the Price of their Neighbours and their Coun-
treys Ruin; but the Generality must wear the galling
Iron Yoak of Oppression, and that Complication of all
Earthly Miseries, *Subjection to a Foreign Enemy*.

Great Reason have We therefore, to offer up our
most ardent Prayers to God, for the Peace, Welfare and
Prosperity of our Excellent Queen and Government. To
Bless his Name for the Happiness we Enjoy under Her,
and for that remarkable Success, with which he has been
pleased to Adorn and Crown Her Reign. And certain-
ly, if it were a Religious Duty to the *Jews*, expressly
enjoin'd them by the *Prophet*, to seek, and pray for
the Peace of the State, by which they were led Cap-
tive; 'tis much more Our Concern to do so, Because

in the Peace of That We are only to expect Peace ourselves.

2. Another Reason why we are Obliged to offer up our Prayers and Thanksgivings to the Almighty for those that are in Authority, is out of a due Sense of Gratitude for the many Blessings we Enjoy by their Means.

The Weight of Government, and the Troubles that attend so exalted a Station as that of a Prince, are more than can be easily Imagined : No considering Man therefore can persuade himself, that the State and Grandeur of Sovereign Power is an Equivalent for the Trouble and Toil in which it involves those who are Invested with it. When a Prince is truly Zealous and Watchful for the Publick Good, he will find but little Satisfaction attending his High Office, besides what flows from his Superior Power and Capacity of Doing Good. This will easily appear, from considering the Multiplicity and Perplexity of the Affairs that demand the Attention and best Abilities of those that sit at the Helm of a Great Nation ; and even tho' all the several Members of it, in their Respective Stations, should make it their Business to promote the Publick Good, and make the Weight of Government sit as easy as possible. But when on the contrary, new and numberless Perplexities arise, from the different and opposite Inclinations, Vices, Interests, Follies, and Perverseness of a Divided and Headstrong People, how much Weight do all these add, to the necessary Cares of those in Authority ? Seeing they are to Curb or Gratify such Unquiet Spirits, and direct their Forces all to one End, or at least restrain them

them from running Counter to it. Open Enemies abroad, and secret ones at home, must be carefully Observed, and vigorously Resisted, when occasion serves. And when prudent Husbanding the Publick Treasure disoblige those who expect to be Gainers by the Bounty of Princes, or a liberal Distribution to the Well-deserving, raises Murmurs at their Profuseness, (and yet both these sorts of Complaints must be warded against, by Princes that would not wear Crowns of Thorns) 'tis no Wonder if after all imaginable Caution, restless, discontented, and mercenary Men, still find or raise Matter of Blame and Murmuring. The Multitude also, set on by Men of deeper and worse Designs, will be apt to Complain as loudly upon the least Ill Success, as the greatest Mismanagement. And when those that are just wise enough to discern the Manifold Defects of Government, but want either Skill or Attention to Observe the innumerable and unavoidable Difficulties and Obstructions of Publick Business, will give themselves a Liberty of Exclaiming upon every Supposed Defect, Mismanagement, or Misfortune, they can never be Satisfied with any Government, nor Grateful to those that procure them the Greatest Temporal Blessings.

For it is to our Governors, to whom many are so Troublesome and Ill-natur'd, that we owe our Quiet, Plenty, and Security. These Blessings, like those of the Sun and Air, how great soever they be, are the less valued for their being common and universal. And yet were it not for a Constitution administred with Wisdom, Steadiness, and Resolution, the Security of our Liberties, Religion, and our very Lives, would lye at the Mercy of every one that was stronger than our selves.

selves. To the same Cause we must ascribe our Safety from Foreign Enemies, and unjust Neighbours. And were we depriv'd of this most valuable Gift of Heaven, it would be our Wisest Course to retire from a Lawless *Human Society*, and seek a quieter Abode, a safer Shelter from Injury and Oppression, in Woods and Desarts, in the Dens and Caves of Wild Beasts, and abandon all the Comforts of Life, to preserve Life itself. So different is our Condition under a just Government, from what it would be without it: And I leave it to any one to judge, how much Happier we now are, when every one may sit down Securely, and enjoy the Fruit of his Labours, *under his own Vine and under his own Figtree*, than we should be in such a forlorn Condition of Fear, and Misery, and Want.

If therefore we have any just Notions of the mighty Benefits we Enjoy; if we own we have any Obligations to that Sovereign, on whom the quiet Possession and Enjoyment of all the Comforts and Necessaries of Life do, in a great measure, Depend; if we can think any Returns of Gratitude are due to our greatest Benefactors, (and sure none are greater than these Vicegerents of the Almighty but Himself;) Then must we also Confess, 'tis our Duty to Praise and Magnify the Divine Goodness, for giving us Governors to watch over us for our Good, and offer up our Prayers to God for a Blessing upon Those by whose Hands he bestows upon us so many Effects of his Goodness. Nay, even Oppressive, Persecuting, and Infidel Princes have a Right to this Tribute of our Prayers. How much more then, those that are Good? Who (according to their Duty) *Attend constantly upon this very thing, viz. to manage the Sword of Justice, for the Punishment of evil-doers,*

doers, and the Praise and Protection of them that do well.

Several other Reasons, obliging to the Performance of this Duty, might be Insisted on. As,

That 'tis the Only Return we can make our Governors for their Care and Vigilance.

That we may thereby procure them the Divine Assistance, to enable them with Greater Sufficiency to Discharge their Weighty and Important Trust, and take the best way to secure Success to them, and Happiness to our selves.

Thus Piety and Gratitude, a due Sense of our Own and the Publick Good, the expresse Commands of God in Scripture, and the Desire that every one has, to Partake of those great Advantages which a Wise, and Just, and Prosperous Government procures to a Nation that is Blessed with it: All these Considerations concur in pressing upon us the Performance of this necessary Duty with a chearful and fervent Devotion.

II. And as a farther Motive yet to a Conscientious Discharge of it; Let us consider, *Secondly*, The End for which St. Paul Exhorts us to Supplicate, Pray, and give Thanks, for Kings, and all that are in Authority; viz. *That we may lead a Quiet and Peaceable Life in all Godliness and Honesty.*

If a due Performance of this Holy Duty be attended with such happy Consequences, This alone will sufficiently recommend it to our Approbation and Choice: For a *Quiet and Peaceable Life* is, or Ought to be, the Desire

Desire and Endeavour of all Good Men: And all Nations Do, or at least Pretend, to make War for this very End and Purpose: And none, sure, who Profess the Name of Christ, will own that 'tis not their sincerest Wish to live *in all Godliness and Honesty*. These taken together therefore, Comprehend the Happiness both of This Life and a Better; and what greater Encouragement to the Discharge of this Duty can we expect, than the Proposal of such Advantageous Hopes from it?

We have already Observ'd, the close Connexion of the Prosperity and Interests of Princes and their People, and how certainly the Calamities, Distractions, and Distresses of the one, fall Heavy upon the other; from whence 'tis easy to Conclude, that whatever we can do for the Advancement of Their Happiness, does at the same time most Effectually promote our Own. Thus, if we by our Prayers can engage Heaven in their Favour, and by that means procure their Peace and Security at Home, and Success and Victory Abroad: 'Tis too plain to need a Proof, that we our selves shall probably reap the Good Fruits of them. But if, on the contrary, our Armies fly before their Enemies, or Civil Dissensions embroil our State, can We reasonably hope to avoid the Common Danger, or enjoy Repose and Safety, when these are Strangers to our Land? Besides this, as those who together with a modest Submission to Authority, make it part of their avowed Profession and Practice to pray Constantly and Heartily for the Prince and his Government, must be allow'd to be the best Subjects, and most deserving of their Protection; so will they be ready to apply *St. Peter's* Words to themselves, and be Assured, that no one will harm them, if

if they be followers of that which is Good. Such Men as these, even an Ill Prince would think it his Interest to Protect as his best Friends; and how much more would a Righteous Governor watch over them with a Tender Care? Their Prayers he would look upon as his best Support and firmest Guard, and cherish them as his Peculiar Charge: Their very Innocence would Entitle them to Security, and it would be looked upon as a kind of Sacrilege to rob them of their Peace and Quiet. Whereas the more Meddling and Turbulent would and ought to be Governed with a Stricter Hand, and lose their own Peace, because they would not study and Pray for that of the Publick. Thus if the effectual fervent Prayers of a Righteous Nation prevail with God to set over them a Prosperous and Victorious, a Wise and Upright Ruler, who will Provide and make Choice of Vigilant, Able, and Skilful Ministers, to Govern under him, that Nation will soon, for its Security, Peace and Prosperity, be the Wonder and Envy of all its Neighbours; and *happy are the People that are in such a case.*

If therefore we allow that our Prayers contribute any thing towards the rendring our Governors Good and Prosperous: If we really believe that *the hearts of Kings are in the hands of God, and that he can turn them as the rivers of water, whithersoever he will.* If we be persuaded that he gives Victory, Wisdom, and Strength to Sovereign Powers, and enables them to execute their High Office, to his Glory, and the Good of their People. If we think it our Duty to return Thanks for the greatest Earthly Blessings (for Good Princes are undoubtedly such), Let us accordingly offer up our Prayers and Thanksgivings, and chearfully expect the

Prov. 21. v. 1.

Quiet and Tranquility which they are so well fitted to Procure and Promote.

2. As they are also, *Secondly*, the Advancement of Religion among us, and the Hopes of Eternal Happiness in the Life to come.

'Tis true, Temporal Ease and Prosperity may work another way with Men of Corrupt and Dissolute Minds, and they do too often produce Security, Licentiousness, and Irreligion: But as to those who are Well-disposed, 'tis plain, that a calm and peaceable State of Things leaves them more at Leisure to attend the Service of God, and the Good of their Souls, and they may serve the Lord with less Distraction. For when Men are forced to fly from Place to Place to secure their Lives, and leave all to the unjust Violence of Oppressors, for their own Preservation: When they must employ all their Care and Caution to prevent the Ruin of themselves and their Families, in Times of War and Tumults; such Hardships as these, put them, in a great measure, out of a Capacity of discharging the Offices of Religion, and cast strong Temptations in their way, to quit their Duty and follow their Interest; to make Shipwreck of a Good Conscience, that they may save their Estates, and provide for their Temporal Concerns. Or if some few have the Constancy and Resignation, to leave all for Conscience-sake, yet the Care of Self-Preservation, and the ill Circumstances of a Fugitive Condition, leave a Man but little Leisure and Composure of Mind for the Regular Exercise of Devotion. And perhaps in Times of Disorder and Confusion, those that would Otherwise have lived agreeably to the Rules of Godliness and Honesty, may

may be persuaded by Numbers of Ill Examples, to follow
a *Multitude to do evil* too.

How great Reason therefore, have We of This Nation to Adore and Magnify the Divine Goodness, for the Peace and Security we enjoy, under the Happy Influences of an Excellent Government; which makes it one main part of its Care to Protect, and Transmit to Posterity, the pure Worship of God, in such a Well-constituted Church as that whereof we are Members? A Church which our most Gracious Sovereign studies as well to support by Her Power, as Adorn by Her shining Piety and Devotion. And if we offer up our Prayers to God for his Blessing upon Her Government with due Sincerity and Devotion, and our Praises for the many Advantages of Her Glorious Reign over us; I hope we may all, without the least Jealousy or Distrust, enjoy the Benefits of Peace and Piety in that Church, which the Law hath happily Establish'd, and our Governors will continue to Support, against the Power and Malice of all our Enemies. For to speak my Thoughts Freely, as I think it my Duty upon This Occasion, notwithstanding the Clamours of Some, and the more reserv'd Murmurs of Others, I cannot imagine what Reason any one has to fancy the Established Church in more Danger in This or the Preceding Reign, than in others that went before; or what Ground there is to Imagine, that it is not now in a much Safer Condition, than ever it was formerly, by the Advantages it has Receiv'd from these very Reigns.

Indeed were Protestants of different Persuasions, set together by the Ears, that our most Formidable Enemies the Papists might enjoy the Benefit of their mutual Contentions: Were Arbitrary Commissions for Ecclesiastical

clesiastical Affairs, given out under the Great Seal, to deal with our Liberties and Properties by the Law of Will and Pleasure: Were *Mandamus's* sent us at every Turn, to supersede our Right of Free Elections: Were Protestants Disarm'd, and Papists Arm'd and Employ'd: Were the Princes we speak of avow'd Papists, or too favourably Inclind to them, or the Crown settled by Law upon those that were such: If these Things were so, All Wise Men would think we had Reason to Suspect and Complain. But when all these Grievances are removed by Law, which has set so many New Guards and Fences about our Ecclesiastical Constitution: When Clergymen meet with all due Protection and Encouragement when they Sue for their just Rights; When they are Countenanced not only by the Favour, but the Generous Bounty too, of our most Gracious Sovereign, (which we all know, and ought with all Thankfulness to Acknowledge:) When the Crown is secured to Protestant Successors, who are also bound to Swear, They will, to the utmost of their Power, Maintain the Church by Law Establish'd: What Ground can there be left either of Complaint or Suspicion? Indeed if People are resolv'd to be Afraid where no Fear is; or maintain such Paradoxes as these, That a Reform'd Church can be Safer under a Popish than a Protestant Prince: If they will still fancy themselves in Danger, as long as Dissenters are allow'd to breathe the Common Air with them, and share in the Common Benefits of Liberty, Protection, and a free Exercise of their Religion: In short, if they won't think themselves Safe, unless every Thing be done to Their Minds, unless They may recommend Privy-Counsellors and Ministers of State; that is, in plain *English*, till they can Govern their Governors; 'tis to

no purpose to Endeavour their Satisfaction ; their Complaints must be as Endless as they are Unreasonable. If they will not *lead a Quiet and Peaceable Life* when they may, nor enjoy the Means of *Godliness and Honesty* when they are offer'd them, they may thank themselves for their Refusal of those Blessings which their Governors have so effectually Provided for them.

III. I come now in the *Third* and Last Place, to lay before you the Religious Motive we have to a due Discharge of the Duty I have been Recommending, laid down by the Apostle in these Words ; *For this is Good and Acceptable in the sight of God our Saviour.*

If the Performance of a Duty, which (as we have already seen) both Gratitude and Interest Recommend to us, be, besides all this, so Good in the sight of God : If, at the same time that we Pray and give Thanks in behalf of our Governors, we Perform a most pleasing and acceptable Service to the Almighty ; can we yet Desire any farther Inducements to act agreeably to such Obligations ? We may be most assured, that all Acts and Offices of Religion are Good and Acceptable to that God who has Commanded them ; and we may probably Conclude, that those we are now speaking of, are More than Ordinarily so, on account of this Positive and Particular Declaration. Indeed were there no express Command given us in Scripture to Pray and give Thanks for Princes, yet the mighty Interest we have in their Preservation, and the many Benefits they procure for us, would strictly Demand of us this most reasonable Return of Piety and Gratitude : How much more then, when God has positively Commanded, and his Church
conti-

continually Practised it? When he has made it, in great Measure, the Condition of his Favour, in giving us by Their Means the Inestimable Blessings of a Quiet and Religious Life? This appears the more Reasonable upon This Account too, Because Princes are, by their Necessary and Publick Cares for the Commonwealth frequently hinder'd from a regular Discharge, of the Offices of Devotion themselves. They cannot attend upon the Lord with that Freedom from Distractions, which a more private Station has the Advantage of. And it is, methinks, most highly Unjust to deny them the Benefit of our Supplications, which they by their restless Labours and Anxious Solitude, procure us Leisure and Opportunity, duly and regularly to offer up. This certainly is an easy Requital for all their Troubles and Dangers, and a sufficient Motive, (if there were no other,) to our offering up this most Reasonable Service.

The Reasons and Obligations of our Thankfulness to God for Princes and Rulers, being the same with those that Recommend them to our Prayers, and accordingly join'd with them in the Text, make it less necessary to Insist separately upon that Duty. For which Reason I have hitherto said but little of That in Particular, Reserving it as an Application to our Selves and our Present Meeting.

The peculiar Blessings We of This Nation enjoy, under the Wise and Successful Government of our Glorious Queen, are More than Common Obligations, to pay the just Tribute of our real Thankfulness, for this remarkable Instance of God's Favour and Loving-kindness to us. Her Virtues and constant Watchfulness for the Publick Good are such, and her truly Parental Care for the

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the Ease and Welfare of all Her People so Conspicuous; that We, as much as any Nation under Heaven, have Reason to Own and Profess, in the Words of *Hiram to Solomon*; *Because the Lord hath loved his People, he hath made Her Queen over them*: And to add with him, *Blessed be the Lord God of Israel, who hath given us a Princess endued with Wisdom and Understanding to govern this Great People.*

1 Kings 5. v. 7.
2 Chron. 2.
v. 11, 12.

Such is Her Prudence in the Administration of the Publick, that She wisely Endeavours, by kind and gentle Methods, to unite all Her Subjects in Obedience to Her, and mutual Charity to each other. Such Her Judicious Choice of Her Ministers, that our Affairs abroad run with a greater Current of Success, than Former Ages have Known, or Future will perhaps Believe; so that every Year produces New Triumphs, and New Matter of Joy and Wonder. Such is Her Frugality and Love of Her People, that She parts with a large Share of Her own Income, to ease Their necessary Burthens. Such in brief is Her Piety as a Christian, and Her Wisdom and Felicity as a Sovereign, that She Highly Deserves the Thanks and Imitation of This, and the Praises and Admiration of all Succeeding Ages. And seeing under Her Victorious and Auspicious Reign, we enjoy so much Happiness and Prosperity, 'tis no Wonder if we Bless the Day when She first Assumed the Royal Dignity; and Thus Publickly Assemble together, to Praise the Goodness of God to us, in setting Her upon the Throne of Her Ancestors, by whom the Good of this Nation is so sincerely Designed, and so effectually Promoted. This is a Duty which comes recommended to us by the Commands of our Superiors, the Motives of Gratitude, the Gracious Acceptance it will meet with at the Hands of

of God, and the immediate Tendency it has, in the Judgment of the blessed Apostle towards the procuring us, *a Quiet and Peaceable, an Honest and a Godly Life.*

But if these Things be so ; if we are so indispensibly obliged to Pray and Give Thanks for our Gracious Sovereign, and all that are in Authority, upon so many Accounts ; How great is their Ingratitude, how Displeasing to Almighty God is their Practice, who are continually Murmuring, and Surmizing some evil Thing or other, as if it were Hatching against, and just Ready to fall upon them ? Who though they enjoy an uninterrupted Quiet, Repose and Plenty, and have their Share in the favourable Influences of a Just and Bountiful Sovereign, are however continually bewailing their Forlorn Estate, and Fancying I know not what Impending Dangers. Who seem to be in mighty Fears for the Safety both of Church and State, though there be no great Occasion to doubt of the Prosperity of either, unless the Untoward, Disaffected Members of Both put them in Danger. Who seem to be but little affected with any Good Success, and yet open their Mouths Wide when there is any Ill Success or Ill Management ; (which Blessed be God is but seldom.) Who make no Conscience of Traducing their Governors, Less'ning their just Authority, Rendring them Suspected, Odious, or Contemptible, and thereby Weak'ning the very Sinews of the Government it self. This, I am sure, is a very Odd sort of Passive Obedience. And should God in his Wrath suffer *David's Curse* to fall upon them, *by setting an Ungodly Man to Rule over them, with Satan standing at his Right Hand* ; they must own the Justice of his Judgments in it, and Confess, that their own Impiety and In-

gratitude in Despising, and either Foolishly or Maliciously speaking Evil of the most Excellent Governor and Government, have highly Deserved such a Chastisement at His Hands. Would all Men, instead of these fatal Murmurs, Complaints, and Oppositions, *study to be Quiet, and do their own Business*, in their own Stations; Would they all Unite, in Humble Obedience to God, in Loyalty and Affection to Her Majesty, and in Brotherly Love and Charity One towards Another, (which it is Impossible for them to do, who, with *Solomon's* Madman, are Continually casting Firebrands, Arrows, and Death, till they Return to a better Mind,) we might all rest satisfied in the present Happiness we Enjoy, and the Provisions that are made for our Future Security. And, in the mean time, Let us Beseech Almighty God, with united Hearts and Voices (in the Words of the Dedication to our late Incomparable Historian,)

1 Thess. 4.
v. 11.

“ That he would give Her Majesty a discerning Spirit, a wise and understanding Heart, to Judge aright
“ of all Things that belong to Her Peace : That he
“ would enable Her to subdue Her Enemies Abroad by
“ Successful Counsels and Arms, and to reduce Her Ill-
“ willers at Home, by prudent Laws administred with
“ the Meekness of Wisdom : That he would give Her
“ Length of Days in one Hand, and Riches and Honour
“ in the other : That She, in Her Days, may have the
“ Glory to restore Good-Nature, (for which the *Eng-
lish* Nation was formerly so celebrated,) and Good
“ Manners, as well as the sincere Profession and univer-
“ sal Practice of the True Religion in Her Kingdoms :
“ And that his Almighty Power may defend Her with
“ his favourable Kindness as with a Shield, against all
D “ Her

"Her Adversaries of Every Kind." Let these be the Zealous, Constant, and Devout Prayers, of all the Thousands of our *Israel*. And may the Almighty Lord of Heaven and Earth, hear from Heaven his Dwelling-Place, and Forgive and Do, according to the Prayer of his People; that Peace, and Truth, and Piety, may flourish among us, as long as the Sun and Moon endure: *For the Sake of Jesus Christ our only Lord and Saviour. Amen.*

Continually casting Firebrands, Arrows, and Death, will they Return to a better Mind, we might all rest satisfied in the present Happiness we Enjoy, and the future that are made for our future Security. In the mean time, let us beseech Almighty God, with united Hearts and Voices, (in the Words of the Psalmist) to our late Incomparable Monarch,

"That he would give Her Majesty a wise and understanding Heart, to Judge aright, of all Things that belong to Her Peace: That he would enable Her to subdue Her Enemies Abroad, by successful Councils and Arms, and to reduce Her Rebels at Home, by prudent Laws administered with the Meekness of Wisdom: That he would give Her Length of Days in one kind, and Riches and Honour in the other: That she in Her Days, may have the Glory to reflect Good Name, (for which the Father was formerly so desirous) to posterity: That her Manners, as well as the Incline of her Heart, may be the true Practice of the True Religion in Her Kingdom: And that she may be blessed with a long and happy Reign."

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